

*Libbie Lloyd*

# The Gateway

DECEMBER, 1912

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UNIVERSITY OF ALBERTA  
Vol. 3 No. 3

# University of Alberta

EDMONTON

SESSION 1912-13

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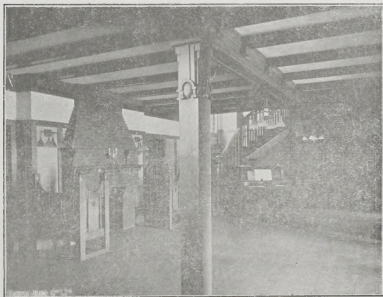
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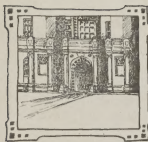
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# THE GATEWAY



Vol. III.

EDMONTON, ALBERTA

No. 3.

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## Christmas.

Christmas is coming! The good old festival is back again, and the Gateway would join the merry chorus that greets the day. We have welcomed the Freshmen class to the solemn responsibilities of a career; we have watched the Sophomores career through their responsibilities; and we have applauded the determination of the upper-class men not to let the curriculum interfere with their college course. We have, in short, done our full duty by the life intellectual. And now, O Gentle Reader, we adjure you to forget. No more doth man go forth unto his labour till the even. No more shall he in pending test harass our waking hours and disturb our dreams. We are going to have a vacation.

And how shall we spend it? In the meretricious fashion of bartering gift for gift, of giving because we expect to receive, and regulating the value of each present by what we expect the recipient to do for us? By no means. We are going to show all of our friends that we are keeping their memory green, however slight the token we may send them. We are going to abstain (yes, it *is* hard, but we *are* going to abstain, from inspecting too narrowly the fly-leaf of that book or turning up that vase or trinket, and seeing if we can decipher the price-mark on it. Aren't we? And we are going to write on the tablet of our hearts one good word from Theocritus: "Surely, great grace goes with a little gift, and all the offerings of friends are precious."

And, finally, in the little circle of us that gather round our Christmas tree (for we are all going to have Christmas trees,

aren't we?—whether there are children in the house or not], we are going not only to enjoy the fun but to help make it. Christmas is the festival of the child, and the only grown-ups who really enjoy it are those that are still children at heart. In the good old days in merrie England when they sang their ballads and their glees at Christmas time, they knew this well. And one rollicking old Christmas reveller (Would that we knew his name!) put his notion into words,

*Make we merry both more or less  
For now is the time of Christmas!*

Let no man come into this hall  
Groom, page, nor yet marshal,  
But that some sport he bring withal!  
*For now is the time of Christmas!*

If that he say he cannot sing,  
Some other sport then let him bring!  
That it may please at this feasting!  
*For now is the time of Christmas!*

If he say he can naught do,  
Then for my love ask him no mo!  
But to the stocks then let him go!  
*For now is the time of Christmas!*

E. K. BROADUS.

## Editorial

*J. B.—Assistant Editor*

Once more the continuous flitting of days and weeks along the path of the years has all but stolen away a year and in the not far distant future Christmas will be here again. How our hearts leap and our blood tingles when we hear that word, and think of those old joys which childhood has associated with it! Whole ages have combined the influences of legend, custom and love to make that day both sacred and merry. Is it any wonder then that a feeling of love and good will should thrill us as it approaches?

University students usually think of Christmas as a time of vacation, a rest, a break in the strenuous mental strain to which they are obliged to subject themselves, a happy though brief reunion with the loved ones at home. But many of our students are, for various reasons, unable to go home. It is to these that our tenderest sympathies go out and our own happiness in the thought of approaching Christmas is marred only by the fact that some of our best loved college friends are unable to share that happiness.

However, although all are not permitted to spend the holidays under similar conditions, we trust that all will have an enjoyable time. To this end the Gateway heartily wishes all of its readers a very Merry Christmas and a cheerful and successful New Year.

## THE WORLD AT LARGE.

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A great deal of interest has been aroused, not only locally, but throughout the reading world, by the attitude which the Province of Ulster has taken with regard to Home Rule.

Briefly, that attitude is: "We don't want Home Rule we have always opposed it; so far, we have done so by constitutional methods; now that these are no longer of any avail, we are ready to resort to stronger methods, even to rebellion if necessary."

This has aroused in many quarters a storm of adverse criticism, criticism which has ranged from charging the Ulster Unionists with disloyalty to representing them as the dupes of political agitators.

We think, however, that in the turmoil certain facts have made themselves apparent. No one who has followed the agitation closely and noted the uncompromising attitude of the rank and file of the people, or the enthusiasm of the meetings which have been held, will be able to accept the theory that this movement is the result of the work of agitators, or, even that the movement has been seriously affected by them. Nor can those who have seen the inside of this long struggle in Ireland, accept the theory of disloyalty. They have seen that, as a matter of fact, a passionate loyalty to British ideals and government and empire characterizes these people. Surrounded, as they are, by a majority of their fellow countrymen who are avowedly disloyal, and who are openly antagonistic to the loyal portion of the population, they have come to regard British rule and British law as their only protection from a state of things which would be intolerable. So we shall have to find some other explanation for the bitter opposition which they offer to the proposals of the Liberal party. Of course nobody supposes that if it should come to armed resistance, Ulster would be able to enforce her demands on the country. But the fact that she is ready to resort to such methods, shows something of the feeling which there is against the measure. The idea of allowing Ulster to remain exempt from the provisions of the Bill has been mooted, but here that province has shewn a fine loyalty to the Unionists in other parts of Ireland. It is here that the element of tragedy really enters. There are thousands of Unionists

scattered throughout the rural districts of the south and west of Ireland, who feel quite as keenly on this matter as the Ulster Unionists, and far more keenly, because they have suffered for their principles, but who fear to give expression to their opinions, or even to their fears, because of the fact that they form so very small a portion of the population, and because they know that their lives would be made unbearable were they to indulge in any frank expression of these opinions and fears. Whether we agree with the attitude of Ulster or not, we must at least give her proper people credit for sincerity in their strife, and loyalty to their principles and their fellow Unionists. The outcome of the struggle will be watched with keen interest and some anxiety by those who are keeping in touch with the movements of the day.

S.R.H.

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The "Review of Reviews" refers to the recent Eucharistic Congress at Vienna as a vast international concourse which has "notified again to the world on a scale of imposing grandeur that the historic sacrament of the Christian church remains at the beginning of the twentieth century still invincibly enthroned in the hearts of millions." With its habitual solemnity the R. of R. points out that in the light of the possibilities recently suggested by Professor Schafer to the British Association, the historic pretensions of the church about the mass may not be so very preposterous after all. "Once the essential vitality of matter is recognized, however indirectly, the old Cartesian absoluteness of distinction between matter and spirit which challenged the Mass falls to the ground." Mysticism in religion is no new thing; it has been in the air for many a long day, and now the "Review of Reviews" seems to be catching it. Possibly it has a soul after all.

# ALBERTA



# COLLEGE

METHODIST THEOLOGICAL

N. F. PRIESTLEY, *Editor.*

## Passing Thoughts

When this issue reaches its readers Christmas will be at hand. Let us extend to you the time-worn greeting: "A Merry Christmas, and"—as the youngsters of Old England say—"a Happy New Year when it comes."

\* \* \*

Behind the glowing fires of an imaginary Yule log, lurk the grim shadows of our enemies, those terribly real examinations. Let us gird ourselves for the fray.

\* \* \*

We are gratified for some response to the expressed hopes of last month. There has been no flood, no passionate recourse to pen and paper, but a gentle wave of interest has come our way. May it "grow from more to more."

\* \* \*

The Literary Society of the college are to be congratulated on the success of the oratorical contest. One ventures to hope that this might become an annual affair.

\* \* \*

The political meeting of Dec. 3rd was an innovation in our midst. We see no reason for aloofness from these necessary features of public activity, especially when they are brought to our doors.

## The Church and the Young Man of Vision.

"Is it necessary to have the "professional" exponent of religion? This question is being asked by men within and without Christian ministry. Waving aside any discussion, this much may be said: The proper kind of man, the one adequately equipped in mind and character, can wield a most mighty influence as a Christian minister.

Most men are led into the Christian ministry because of: First, a passion to uplift and enrich human life, and secondly,

a satisfaction that the church is the best medium through which this passion may express itself.

As Christian ministers to be, however, there are many of us who recognize the defects of this medium. For instance, the influence of the church directly reaches a small minority only, of the population of any district or city. Composing that minority are the most respectable and leisured members of the community: a class, specially for whom, the Christian church was not originally intended. These people are, in the main, respectable enough to take care of themselves, and sufficiently strong (spiritually speaking) to cease being "leaners" and to become active, energetic "lifters up" of the "unfit." In other words the churches of this province, and of other places, are not the centres of "aggressive evangelism" that they should be. The churches are but marking time—that is all. Now it is this very feature of "aggressiveness" that appeals to the youth, fired as he is, by zeal to be of some use while the best years of his life lasts.

The work of the church, as it is organized in this province, does not make an appeal to the heroic in young men. That which is put before them is not "big" enough. No "big" demand for self-sacrifice is made upon them. Too often they are forced to feel that they should offer apologies for their existence as "budding" preachers.

What is more, the observant young candidate notices the growing power of the moneyed man in the church. Wherever he is to be found in the church his word is law. The "professional" ministry also shows its mercenary and "wire-pulling" proclivities. This of course should be beneath the contempt of every sincere man.

The young student naturally asks himself: What of tomorrow? Will the church really satisfy me in my burning passion for the spiritual uplift of my fellows?

Everyone must admit that the Christian ministry of Alberta has before it, just at this times especially, a unique opportunity. Any person, who is even cursorily acquainted with men and their methods of living here, will surely admit the need of genuine evangelism. The needs of the west call for men who are preeminently preachers: men who can with resistless sympathy and fearless conviction proclaim the principles of the Gospel of Jesus Christ. The human heart here, as elsewhere,



is always ready for the message. The way is always open for the flaming evangelist, for the man who can present a gripping, heart-searching evangelism.

Especially does the man on the street in our cities need this. But he is not getting it from the organized church. That work is left largely to a certain organization that is doing its best, although hampered by palpable limitations. Indeed, too often is the young man of vision disposed to conclude, that this "medium" of the church, apart from the respectable status that it gives, hampers rather than helps him in working out his "passion for souls."

It resolves itself to this: It is for every young man to be true to himself and seek, it matters not where, for that avenue through which he can best do justice to his affections, adaptabilities and ambitions.

—J. E. COLLINS.

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## The Ministry--A Problem

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An anxiety amounting almost to a panic seems to have arisen in some quarters about the place of the ministry in modern life.

The external and internal attitude of the profession gives evidence to this fear. Internally there are signs of feverish competition for preferment, while externally frantic efforts are being made to attract those who have slipped from the grasp of the church. These signals of distress are not passing phases of the work of the ministry, but on the contrary are signs of fundamental weaknesses to which the theological student will do well to give thought.

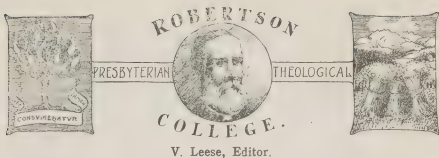
It is a bribe saying that the minister must be a "man with a message," but nowadays he seems to have lost that distinction. It would seem that the average minister sits down and says "Let me see,? have to preach on Sunday, what shall I preach about?" As a result of this soliloquy he hunts around for something which he thinks is tolerably interesting and "holds forth" upon it. In this way the thought of a "message" seems to fade into the background and the pulpit compares

very unfavorably with the "soap box orator" in intensity and conviction.

The present unrest would suggest however not only lack of a message but lack of a distinctive one. There seems to be a prevalent idea that the preacher must pronounce judgment upon every subject whether, moral, political or economic. It is an idea which is based upon a wrong conception of the work of the ministry. The chances are that the politicians and economists know far more about the problems in question than the preacher can ever hope to do. If the pulpit has not a message distinct from that of the social or political economists or idealistic philosopher there is no longer any reason to wonder why men are beginning to ask if the ministry has a place in modern life at all.

This acknowledgement of weakness and failure must be removed, if the young men of today are to expect a fitting sphere of activity in the pulpit. It is unreasonable so expect that any young man will be content to spend his life, preaching to a sleepy handful on Sunday and organizing Ladies' Aid Societies and third rate concerts during the week. The call to be a leader of men only becomes real to the theological student, when the distinctive, authoritative message of the pulpit is restored. We believe we are not making too large a claim, when we say that, as far as Alberta is concerned, the present students of our college will have a better chance to settle this problem than any other body of men concerned with it.

—H. BOSOMWORTH.



V. Leese, Editor.

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## Getting Down to Business

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At last we find ourselves in a sober mood. In the absence of any other abnormal symptoms, we account for this by the rapid approach of Christmas. A good deal of time that we expect to regret in January is being frittered away in wondering about the kind of Christmas that our devoted readers will spend.

Three years ago we ignored the frailty of the flesh in the boisterous fashion of Merry England. Two years ago we divided the time between freezing on a played-out cayuse and revelling a la Sam Magee in super-heated stopping-houses. Last winter we accepted one festive cigar and "batched" in desolate Robertson. We helped things out for other people by starting to make Robertson's famous rink; but things only began to get gay for us when the matron came back and found half the rink in the kitchen. On the whole, it looks as though the Golden Age has gone. We still hail our fellows with the seasonable greeting; but the rude confidence of it has given way to the fine melancholy of agnosticism.

As for the men who may be left lamenting in Robertson this year, let us hope that the increase in numbers may carry their sad case over the threshold of official sensation. In the other event, we wish to observe that stoicism produces a fine type of character, and that a grouch is permanently unseasonable. Finally, we protest against any attempt to make this philosophising recoil on our own head.

\* \* \*

The shadow still lingers over the household of Principal Dyde, lightened a little as we write by more favourable reports

from the doctors. Still we refrain—maybe wrongly—from expressing vain wishes; but we are thinking of the Doctor's good-fellowship on the day before the last Christmas vacation.

\* \* \*

The Students' Council met in solemn conclave on the third instant. The question of a college yell threatened to come to an impasse. Fortunately, M-r-rphy— was able to tell us what a yell should be. The matter was then referred to the Devotional Committee.

It was decided that the Christmas vac. should be preceded by a little beano, and that ladies should be invited. The affair will masquerade as a social; and the Devotional Committee will make suitable arrangements.

The Athletic Committee agitated for the purchase of a set of boxing gloves. Mister F - - rw- -th - r was unable to sanction this; but he was prepared to go as far as a box of dominoes. We made the acquaintance of this game in our frivolous youth; and, while we cannot pretend to expert knowledge, we consider that the element of chance involved renders it unfit for use in a theological institution. The game may be practically harmless, but the principle is decidedly questionable. We feel that the matter may safely be left in the hands of the Devotional Committee; yet we are constrained to recommend our readers to turn their spare moments to the pursuit of more serious ends. Let them remember that, as St. Paul omitted to remark, "*Vita brevis, ars longa, matriculationis longa still.*"

It pains us to disagree with Mr. F. in this fashion, and we gladly conclude by complimenting him on the gentle firmness with which he endeavours to rectify the too liberal views of a certain Professor. Patience will surely be rewarded; indeed, the signs suggest that his labour will bear fruit very shortly. Of course, our misguided Doctor may not recant. He may possibly reveal himself in his true colours by swearing—a less guileful man would have done so long ago.

—V.L.

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The juniors had a promenade. I went as far as the door and then they wanted a dollar. I showed the doorkeeper my invitation card and told him I thought a person was to get a dollar for coming.

Remainder of letter can be had at the office of the Gateway.

## Our Clubs and Societies

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The Socialist Society of the University of Alberta is affiliated with the Intercollegiate Socialist Society. Of the forty-five chapters composing that organization ours is the only one outside the United States.

The object of our Society is to promote an interest in economic and social questions especially as they effect the world-movement of Socialism.

Our meetings are held every alternate Tuesday evening. To these meetings all are invited. Addresses are given on various phases of these questions and a general discussion is invited. We anticipate having addresses from members of the faculty and others outside our organization during the winter. We think these meetings are worth attending. You will do so also. Therefore—come

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### Philosophical Society

#### Radium and Modern Science.

At the second open meeting of the Philosophical Society, Dr. R. W. Boyle gave an instructive lecture on the above subject.

Radium was discovered as the result of experimnts undertaken when it was learned that certain Uranium salts possessed properties similar to those of Rontgen or X-rays. It has been found that radium, uranium, and certain other elements are constantly radiating particles of three different kinds called X, B and Y rays. The X rays have been proved to be helium. When this was found out Professor Rutherford advanced the theory, which has stood the test of several years, that an atom of uranium gives off an X particle and thereby becomes a new substance; this new atom gives off another and becomes a new substance, and so on, the atom becoming successively uranium uranium X, Ionium, Radium, Emanation, Radium A, B, C, D, E, and F or polonium. Is all matter, then, composed of helium? This is a question for the future.

—W.S.M., '15.

### Collegium Agricolarum

It is often urged against university education that it is not practical, that it centers a disproportionate amount of interest on by-gone ages of the world's history to the serious neglect of modern, social and economic problems. Whether this is so or not, it is gratifying to find one student organization at least devoted to a study of present day conditions. Our meeting on Nov. 30 was a debate: Resolved that public ownership of land and industrial capital would eliminate poverty. Messrs. P. Young, Holmes and Colter upheld the affirmative, and Messrs. Ferguson, W. L. Smith, and C. Young the negative. Although there seemed to be doubt in the minds of all the speakers as to the exact meaning of the term "public ownership," an exceedingly interesting and instructive discussion took place. Dr. Broadus on behalf of the judges gave the decision in favor of the negative on the ground that the affirmative had failed to prove their case. G. H. H. '14.

### Y. M. C. A.

We are ready to admit that no action can spring from absolutely pure, altruistic motives. Nevertheless we maintain that the difference between "selfish" and "unselfish" is real and vital. There is a complete series in the quality of acts between these two and each of us may make a division at any point in the series. However not one of us would classify under the same head an act the motive of which was to gain personal satisfaction at the expense of another's feelings and an act motivated by the desire for personal satisfaction which arises from the knowledge of having contributed to the happiness of another and the faith that the good fellowship thus concretely expressed will be passed on, perhaps even till its spirit may again bring good to the originator of it. Of course the doer of good works is selfish. He gives his life to get it back an hundred fold. P. Y. '13.

### Report of the Dramatic Society Meeting

Since our meeting on Monday, December 2, no member of the Dramatic Society dare plead ignorance of Ibsen. At that meeting we were fairly flooded with information about Ibsen, presentation of Ibsen, music set for Ibsen.

## STUDENTS

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Miss J. F. Montgomery read a paper on Ibsen which by its mass of detail revealed the writer's thoroughness of preparation.

Mr. D. H. Telfer gave a synopsis of "An Enemy of the People," introductory to the presentation by Mr. J. Blackmore and a number of the students of Act IV of that play.

The "open" discussion which followed proclaimed the unhesitating appreciation of the sympathetic reading of Ibsen by the students.

Miss H. Montgomery and Mr. Woodhead rendered piano-forte selections from Peer Gynt.

The very enjoyable meeting closed with refreshments prepared by the ladies.

H. A. '14.

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EDMONTON SOUTH

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## Athletics

### BASKETBALL.

Interest seems to be centering on basketball in the University sports this winter. With two strong teams in the City League and a very live Students' League, many students have been given a chance to play, and the attendance at the games shows that the student body is taking a real interest. At the time of writing six games have been played in the Students' League, in which the Freshmen have come out on top, having won two games and lost none. Both the Uppers and the Sophs. have won a game a piece, and lost one. The Freshmen have a fast bunch of players, several of them having played considerable in the Y.M.C.A. before entering the University. The Sophomores have a crack shot in Stevens and all the other members of the team are hard workers, and turn out six days

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a week for practice. With a few weeks of such training they will take some beating. The Uppers include three members of the old guard on their team: Hotchkiss, Fife and Harlow and with several to choose from for the guards they ought to have a strong aggregation. It would be hard to get three teams more evenly matched and time alone can tell the result.

In the Senior League the University team met the Keystones a husky bunch, on Nov. 27th, in the opening game of the league. There were four games played at the Y.M.C.A. on the same night but this was by all means the fastest. The University team put up a good fight and were tied within a minute of time but a lucky basket for the Keystones just before

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the whistle blew lost the game for the University. The team is getting in some good practices before next game and ought to have a good chance in the league. The team this year consists of Max. Fife, Capt.; P. Hotchkiss, C.; Engler, Hammond, Stevens and Harlow.

The University Seconds also lost their game on Nov. 27th, in the Intermediate League to the tune of 19-13 when they met the Olympics. As the Second team is composed almost entirely of the Freshmen team all the men are getting plenty of practice and promise to make a strong addition to the University sports. The team includes: F. Perraton, H. Stanton, Chubb Moore, Glenn and Love.

### Freshman's Letter to His Girl,

DEAR SUSIE,—

I received your letter the day before yesterday. It came at 11 o'clock, and I didn't go to lecture because I wanted to read it. It was very nice, but I could not answer it right away, because I had no ink. So you say you ain't well, which I am very sorry to hear. I feel good all the time, there are so many good things to eat here, and one can buy so much down town. I bought myself a nice box of chocolates and they tasted fine. You ought to buy yourself one.

There was a reception held a short time back called the Freshman's Reception. Some of the fellows danced; I didn't, because no girl asked me. I am glad they didn't because you don't believe in dancing. Some of them did not dance. I guess the girls didn't ask them either, they looked like it.

I watched the dance. I couldn't at first make out what they were dancing, but I saw some numbers which I took to mean 6 step, 7 step, 8 step, and everything became clear to me. I saw some were taking steps all the time, and others, especially the ladies, weren't taking any. I don't blame their partners for looking mad.

The music was fine. I didn't see anybody play by ear, they all used their hands, one man used his feet.

After this I premenaded a short time, that I might have an appetite for the refreshments. They were served in the library which place I presume was chosen because students usually have a literary taste. After walking over two or three fellows, I got myself something to eat at one of the tables. It was with great difficulty that I retraced my steps, only to run into a fat-headed fellow, with a white vest. He accused me of trying to throw coffee at him and threatened to slap me in the face, with a dish of ice cream, but he didn't. He told me he was a sophomore and I believed it, for he was the homeliest fellow I ever saw. I felt happy when I saw that some fellows didn't get anything; it served them right. They were 'ways thinking about someone else.

### A Merry Christmas and a Happy New Year to All.

Ours is a land of opportunity for those who can and will work; a land of wonderful resources and the world's last great west. The new year is rich in promises, at the thought of which many a thrill has passed through hearts both young and old. Misfortunes from time to time are bound to come, but us meet them bravely with face towards the light, leaving the shadows to fall behind. For after all, this is a pretty good old world, with a lot of good people in it, and if we work, love and laugh the world is ours.

A. E. HAYES.

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